

# Forced Divinity,

OR

Two Sermons Preached by  
the Compulsion of Two sorts  
of Sinners, *Viz.*

## Drunkards & Thieves

The first

By Certain *Wine-Bibbers* who ha-  
ving heard A Minister teach much a-  
gainst Drinking, Afterwards met with  
him, And Compelled him to  
make a Sermon upon  
one Word.

The Second

By A Crew of Thieves, who  
had Robbed A Minister, for a hint to  
make A Sermon in Praise of Their Pro-  
fession; And when he had done, Re-  
turned his Money, and Six  
Shillings Eight pence for  
his SERMON.

LONDON, Printed for F. C.

And are to be sold in the Old Bailey.

# Forced Divinity

OR

Two Sermons Preached by  
the Compulsion of Two  
Sinner, Viz.

## Drunkards & Thieves

The First

By Certain Drunkards who ha-  
ving heard A Minister preach much a-  
gainst Drunkards & Thieves were with  
him And asked him to  
preach a sermon upon  
one of these

The Second

By A Crew of Thieves, who after they  
had Robbed A Minister, forced him to  
make A Sermon in Praise of Thievery  
& Murder And when he had done Re-  
turned his Money, and six  
Shillings Eight pence  
his Sermon

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# A Mault Lecture.

certaine Townesmen of the Towne of  
 Frizall Returning from A cer-  
 taine Ale-house, met in the Fields  
 A Preacher, who had made a bit-  
 ter Sermon against Drunkards,  
 and amongst other opprobrious spee-  
 ches had called them Maltwormes;  
 wherefore they agreed to take him,  
 and by violence compell him to  
 make A Sermon, And his Text  
 should be M A L T. The Prea-  
 cher thinking rather to yeeld them  
 to Contend with them, began his  
 Text as followeth

**T**His Text cannot be de-  
 vided into many words,  
 because it is but one, Nor  
 into many Syllables, be-  
 cause it is but one, We must there-

fore divide it into Letters, which  
we find to be foure, which we Di-  
vines use thus. M. morall, A.  
allegoricall, L. litterall, T. tropo-  
logical.

1. The Morall sense is well, but  
first to reach you boylerous men  
some good Manners, at least in  
procuring your attentions to  
the Sermon, I say: M. masters  
A. all

2. L. listen, T. to the Text, An  
Allegory is when one thing is spo-  
ken, and an other thing is meant.  
The thing spoken of is M A L T,  
the thing meant is the Oyle of  
Malt, commonly called Ale, which  
to you Drunkards is so Precious,  
that ye account it M. meat, A. ale,  
L. liberty, T. treasure.

3. The Litterall sense is true and  
according to my Text, M. much,  
A. ale, L. little, T. thine.

4. The Tropologicall sense im-  
plyeth

plyeth that which now is so tyme,  
And that which followeth hereaf-  
ter in the World to come.

The effect which this M. A. L. T.  
worketh in you, is M. murder, in  
others, A. adultery, in all, L. loose  
living, in many, T. treason. And  
that which followeth hereafter ei-  
ther in this World, or in the world  
to come, is M. misery, A. anguish,  
L. lamentation, T. trouble; there-  
fore my Masters looke to it, For  
As our Saviour was Reysed, so  
shall yee be, As he Rose the third  
day, so shall ye Rise at the latter  
day. But it is to be feared, he did  
one thing which ye shall never do,  
he ascended into Heaven, whither  
shall never come.

I should now come to A Con-  
clusion, and with all perswade you  
Boyllerous men to amend your  
lives, that so yee may avoid the  
Dangers yee are like to fall into;

but I see plainly, and my Text  
telleth mee it is, M. to A. that is A  
thousand pounds to a Pot of Ale;  
ye will never M. mend, because,  
A. all Drunkards are, L. lewd;  
T. theeves.

But now discharging my duty,  
first towards God, Secondly to-  
wards you my Neighbours, I say  
once, more againe, concluding with  
my Text: M. masters, A. all, L.  
leave, T. tippling: otherwise M.  
Masters, A. ally, L. looke for, T.  
Terror and Torment.

## The End of the first Sermon

[illegible]

Parson

you showed the divine nature

CONFIDENTIAL

... that to see may avoid the

to the same effect.

11

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Parson Hobart being Robd by the  
 High-way, was Compel'd by the  
 Theeves to make a short sermon  
 in praise of their Profession, who  
 after Restor'd his Money, and  
 6.s. 8.d for the sermon.

Right worshipfull, & lov'd, &c. &c. &c.  
 And well beloved amongst  
 you, your selves, only, and  
 much more, I feared, & a-  
 mong all good men, I am here  
 at this time to stand before you, not  
 well prepar'd, and in a place very  
 strange, as my study is unex-  
 pected, yet since it is required of you,  
 I will speak to you with feare and  
 trembling, and at this time being  
 solitary. In my secret heart, bene-  
 fice, and now in your jurisdiction,

In a most patient and forme, and in a plaine  
 broad way. In which you delight  
 your Customes and resolutions  
 with some Reformation. And  
 for your calling and profes-  
 sion It may challenge great Anti-  
 quity, as witnesseth that which hap-  
 pened betweene Hierusalem, and  
 Jericho, it seeme they were neither  
 ashamed nor afraid, but despising  
 all feare, love and justice, did take  
 upon themselves a peculiar liberty. In  
 as much [as it were possible] that  
 they would be as Kings, and main-  
 taine in Sovereignty. Such is the  
 greatness of your minds and words  
 by spirit, for I see honour in your  
 eyes, and liberality shine in your  
 sweet faces, besides to your resolu-  
 tion you have a constancy and daily  
 perseverance in your former res-  
 olution. And in this I commend you  
 that like Gentlewomen for mode-



My sake, for for shame you hide  
 your facts, and I may say to you as  
 it was said to Simcon and Levi,  
 they were brethren together, and of  
 good Parents, and so may you be  
 Gentlemen, and younger brethren.  
 And as wise men put no confi-  
 dence in their Leggs, so you doe  
 trust to your swift running horses  
 to run into the bounds of libertie.  
 Time himselfe restraines me, no  
 is feare a garment so loosely sha-  
 ken off, when iust cause hangs hir  
 on, from which if you can scape  
 with running it is well. Now Be-  
 loved, there is divers kinds of run-  
 ning, and every running takes a  
 start at the first, and stops at the  
 end of the Gole, So doe you from  
 little Children, you begin with a  
 Bun, and run to a point, from a  
 point to a penny, so mount in A-  
 lethmatick, till the race end, but a  
 little patience. And I shall end as I  
 begun.

begun with fear and trembling this  
 your calling for warranted by your  
 selves, proceeds from love and de-  
 sire, the one being still pursuer of  
 the other, till Law steps in, and  
 with her Hue and Cry ore-  
 take you, but let that passe without  
 love or desire, and proceed to the  
 former, which is love, now love is  
 himselfe a theife, and through the  
 cunning picklock of the eye steales  
 hearts and affections, now beloved  
 affection being seated on the heart  
 enflames the desire, which makes  
 you go on with a good heart, and  
 your loving societie, for love is  
 good in societie. For you may  
 read of *Didimus*, whose belcife in  
 his sufferings, Alter'd his bad to the  
 title of good, he was cal'd the good  
 Theife, which good will change  
 that name of arrant, and you shall  
 be called good Theeves, for it is all  
 good you desire, good Jewels, good  
 Ring,

Kings, good Plate, good Gold, good  
 Silver, from which good doth pro-  
 ceed, good Garments, good Meate,  
 good Drink, good Lodging, and  
 withall good Horses to beare you  
 from that bad ill that might pursue  
 you, all you possesse to your selves  
 is good, save your Names, which  
 names, (Inhabiting other persons)  
 cannot but be good to them, though  
 ill to you, but still with feare and  
 trembling I speake beloved, yet in  
 this is to be understood, that feare  
 Inhabits in the best of Courage,  
 and so descends to beast as well as  
 men, for as the Lyon feareth the  
 crowing of the Cock, you feare the  
 rumor and threatning out of War-  
 rants, and as the Nightingale com-  
 posed of feare sleepes with a pricke  
 against her breast, so you stand up-  
 on thornes, and would be ever mo-  
 ving your society is Incompassed  
 into small Clusters, which every  
 shadow

shadow separates, and as the Jewes  
 whole Tribe of Gad, you sprung  
 from, gives a dispersion till your  
 whistle calls, but I perceive by your  
 Motions and turning you expect a  
 conclusion, to which I wil incline in  
 making your faces houre glasses, as  
 you have made this place my pulpit  
 for I perceive you stand in some  
 feare as well as I, you may ex-  
 pect great fortunes, for Fortune  
 favours great spirits, as for bre-  
 aking of Lawes, for violating of  
 sacred rights, for profaning of Sa-  
 baths, let not these things trouble  
 you, these be for weake and feeble  
 Soules, doe you goe on in your  
 broad way, for the narrow way is  
 verry rough and troublesome, there  
 is a Ladder spoken of in the Scrip-  
 ture which reachd up to Heaven,  
 now if you have any mind to stay  
 by the way and kisse the Crosse,  
 which Crosse hath a vertue to open  
 your

your Eyes, and though you goe up  
 by degrees, you shall slide downe  
 very gently by such a strong stay  
 that shall never deceive you, but let  
 me againe speak to you with feare  
 & trembling, for in many respects  
 you come nere our Lord, who had  
 neither House nor Home, and yet  
 was ever at Home, as you are never  
 out of your way, and it is with you  
 as it was in Elder times, all things  
 were in Common (as you have it  
 or would have it) and it was spoken  
 of the slothfull man, that he should  
 be clothed in ragges, which you  
 scorne, for you are up early and  
 late, as men indulgent in their Cal-  
 ling, wayting all opportunities; and  
 as I said of our Lord, he had no re-  
 sting place in this life, no more have  
 you, he was more fear'd then belo-  
 ved, so are you: He was laid wait  
 for in many places, so are you,  
 Where Hee came Hee was de-  
 sired

(14)  
fired to be gone, foe are you, Hee  
was at length taken and apprehen-  
ded, and so shall you be, he was  
dispised and forsaken of all men,  
so shall you be, he was unjustly  
Condemned to death, so shall not  
you be, he was buried and rose a-  
gaine the third day in Glory, and  
shall come to be our Judge, and  
give every man his due.

To which End, the Lord pre-  
pare you all, *Amen.*

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